Kabbalah – Spiritual Convolute to Freedom

By Shomit Sirohi

Introduction

Like practical Cubism – like that I meant practical Dibendoff cuts on the films or this work – keep doing Jewish practical cuts like cubism them – practical Cubism with a Dibendoff angle.

I. Spinoza – When will it be Joy, what is Joy?

The key to Spinoza – is three statements clearing the work – Of God, which is Complex and Essential, Arrtibute of an Intellectual which then is sharp and methodical – and then Good natured nature and naturing nature – like schools and young people – and then Sorrow or Joy which is the nature of sorrow we experience even as distress, or violent distress on the actual fact of Joy – which is what women experience with Sirohi one can say – that the Intellectual Love of God is a spiritual whole of this type.

II. How does this becomes Kabbalistic – why Spinoza is happy with Joy which is sorrow in fact.

Actually Judaism is about true joy – not sorrow – and it cannot be therefore Jewish that Spinoza – because there is joy. Pure joy, like joyous happiness – from things to God and God to things and complexly like a run from God to things like many small stories and details which then take us to God again as freedom – that is Jewish.

III. Dibendoff cuts therefore as opposed to Spinoza

The first cut on Jewishness – is in fact a contingent cut – that we are free, the second cut, that we are oppressed, and the third cut that we free from oppression ourselves and become free people who are dancing with Sirohi. This then is Rayuela – but is complex and complex and complex – which means another cut – this is Jewish experience – like a Soviet experience – which then cuts again – Jewish talking is found in the crisis, another Cut – it happens like a spiritual event with Sirohi – actually the cut says Israel is not free – in truest sense – alight, in that sense.